UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

You can help God! You stand in the great light
Of seeing Him at work. You can go on
And work with Him, and feel the glory won.
Rise to the thought! Live in the widening race!
Help make the State more like God's dwelling-place!
New paths for life divine, as yet untrod—
A social body for the soul of God!
—Charlotte Perkins Stetson (Gilman).

He that will not reason is a bigot.
He that cannot reason is a fool.
He that dares not reason is a slave.
—Drummond.

The Methodist Father Taylor, of the Boston (U.S.A.) Sailors' Bethel, prayed: "O Lord, deliver us from bigotry and bad rum; Thou knowest which is worst—I don't."

Although the creeds number seventy-three,
I hold with none but that of loving Thee.
—Omar Khayyam.

A man who is afraid of what people say, and dislikes to show signs of non-conformity, is so far a slave, and custom can be as tyrannical as any despot.—E. H. Crosby.

"There shall yet rise beneath the sky,
Unvexed by narrow greed for pelf,
A race whose practice shall deny
The heartless creed: Each for himself.
There is no halt or compromise
Between the ways all life has trod—
'Tis downward with the brute that dies,
Or upward with the sons of God."

Jesus the Christ came to establish in the earth what he called the Kingdom of Heaven. And he came, not so much to declare his own divine nature, as to teach all men their own inherent divinity. In the light of this great truth, all his deep sayings stand revealed. He strove to implant in the minds of men the idea of the divinity of Humanity.
—Rupert J. Mosher.

God did not make us to abandon us. Men are worth more than money.—Michael Angelo.

The salvation of society, the hope for the free, full development of humanity, is the gospel of brotherhood—the gospel of Christ. Social progress makes the well-being of all more and more the business of each; it binds all closer together in bonds from which none can escape. He who observes the law and the proprieties, and cares for his family, yet takes no interest in the general weal, and gives no thought to those who are trodden under foot, save now and then to bestow alms, is not a true Christian. Nor is he a good citizen; the duty of the citizen is more and harder than this.—Henry George.

Unitarian Belief.

[All statements of Unitarian belief are provisional, not fixed nor final; they express the views as they exist at the time, to be expressed differently as soon as more light renders the statement inadequate; they are not binding on any individual, and are not permitted to fetter anyone; they serve to give a general idea of the beliefs of the person or persons by whom the statement is made; freedom of thought and mental growth are never sacrificed.]

In the love of truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

We believe in one God, the Father Eternal, whose righteousness, wisdom, and love rule the worlds.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe that we owe our lives to the service of our kindred, our neighbours, the State, and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong and not suffer harm.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints, and benefactors.

We hold to the brotherhood of those who love and serve man, and we hope for the life everlasting.

This is no creed or Confession of Faith. We would leave every man's conscience free. It is the ideal towards which we would strive. (Statement of Unity Church, St. Cloud, Minn., U.S.A)

An Open Letter for Open Minds.

By the REV. A. CUNLIFFE FOX, B.A.

Dear Friends,—What think you of this? "In England there are hundreds of thousands of Unitarians who have never entered a Unitarian chapel, and never mean to do so." Who says so? Not a Unitarian zealot inspired by a partisan motive, but no less eminent a personage than Mr. Augustine Birrell, who may be presumed to know what he is talking about. And you may believe him, because there is abundant evidence to show that the facts are pretty much as he represents them. Is it not a remarkable testimony to the "working" of the Unitarian leaven? From one point of view, it is most gratifying to be told by a strictly independent witness that our Faith has gotten such a hold upon the people. We are unfeignedly glad to hear it. But, on the other hand, there is something very perplexing and discouraging in the statement. Think of these hundreds of thousands. What a multitudinous host! But withal an unorganised, undisciplined, and therefore a paralytic host. Where are all these legions, and what are they doing for their faith? Why are they not enlisted under the Unitarian banner? Why are they not on active service in the Unitarian Church?

Many have withdrawn from the fellowship of the church and retired into "secular" life, for reasons best known to themselves. Self-excommunication has become almost a fashion. It is modern and up-to-date to be unattached. Perhaps this may have something to do with it. But, in all probability, the greater number of these "outsiders" still maintain their connection with anti-Unitarian communions, and are still contributing in various ways, active and passive, to the perpetuation of a system against which they are inwardly rebellious. Now is that a logical position? Is it consistent? Is it honourable? Whatever else it may or may not be, it is certainly not heroic, and nothing heroic can come of it.

My object in writing to you is to put in a plea for loyalty to religious conviction, in its external expression, whether in word or deed. I would plead with you not only to have an open mind, a mind free to receive with kindly welcome all new revelation of God's truth, but to have also a loyal heart, such a heart as would indignantly refuse to compromise in any shape or form the faith which your reason and conscience approve. Loyalty to your faith requires you to be as true as steel. But that is not all. It requires your service, and, if the occasion arise, the sacrifice of yourself. It won't permit you to assume an appearance which is suggestive of something which you are not. To be quite outspoken, it forbids a man to pose as a believer when he is really an "infidel." It will have nothing to do with any kind of religious veneer.

And you are not to run away from the battle and shut yourself up in your tent, like Achilles of old. No loyal Unitarian will leave his faith to the "free winds of an invisible providence." He will serve it as best he can, and he will serve it ungrudgingly. I write to you as Unitarians, the Unitarians of whom Mr. Birrell was thinking, and some others, and I say to you: "The Church which alone of all the churches of this land embodies your faith is open to receive you, will be glad to have you, will be immensely strengthened by your accession and co-operation in its labours. It asks for your sympathy and help. Why? That your faith may be propagated. It ought to be the Church of these hundreds of thousands who never enter its doors, and never mean to do so. It is your Church. You will never find your true place until you do enter. You will never render your most loyal service until you give to it your most precious thoughts and your most loving labours. Come in, my friends, and serve with us. You can serve here without apology and without shame, in the temple of Truth, which may become for each of you a temple of Joy."

By the Way.

Suggestions are invited, and suitable items for "Home Circle."

Should there not be a "Unity" Guild? If so, what should be its special objects, and how should it be made attractive to our young people? It ought surely to be Unitarian propagandist—that is, the spread of a knowledge of Unitarianism, should be one of its aims.

The Editor proposes to have "Unity," Nos. 1-12, bound up, with a detailed index, and published in stiff paper cover, as a sixpenny pamphlet. It will make a very useful handbook of Unitarian teaching. There may be only 100 copies done. All who wish to have a copy should send orders with cash at once before every copy is spoken for.

Copies of index to Nos. 1-12 can be obtained, one penny, post free.

The "Open Letter" next month will be written by the Rev. W. E. Atack, of Bradford, Manchester.. The "Social Duty" article, No. 4, for April issue, will be contributed from the pen of the Rev. H. J. Rossington, M.A., of Longsight, Manchester.

Do Unitarians believe in revival? What a ridiculous question. Of course, they do not believe in death, nor in a dying faith. They do not believe in putting new life into old superstitions or exploded dogmas. But they surely believe strongly in an awakening of apathetic Unitarians from their deadness and indifference. A grand revival of that sort is needed.

Would not a Unitarian ferment be a good thing? More warmth, more fervour, more zeal and enthusiasm—would be better than lukewarmness.

It is evident that the time is ripe for revivals. But they should be of the right sort. We must not think that twentieth century thought is content with the Torrey and Alexander kind. Why not our kind?

The Rev. W. C. Hall, M.A., of Ashton-under-Lyne, who is one of our "Unity" helpers, is about to remove to Birmingham to become minister at Small Heath.

Thinking for Himself.

There is one man whom this world has needed many a day,
The man who dares to reason for himself,
Who doesn't take as gospel all that other people say,
Who tosses dusty dogmas on the shelf;
Who dares to look clear-eyed at truth, and follow where she leads,
Who dares to take a stand, although alone,
Who isn't always ruled by precedents and creeds—
The man who has a thinker of his own.

The world needs independent men, who can't be cowed or bought,
Who dare to preach new doctrines to mankind,
Who dare strike out as pioneers in novel fields of thought,
Who bring new light into the human mind;
It needs the man who has the high capacity to lead;
Who speaks for right in no uncertain tone,
Who to the voice divine within his spirit giveth heed,
The man who has a thinker of his own.

It needs the man who will proclaim his highest and his best,
Who won't belie his thoughts to please the crowd,
Who stands for human liberty, and will not be repressed,
Who dares for justice to speak out aloud;
Who dares to combat evil, though entrenched in power and place,
Who won't conceal, or palter, or condone,
Who dares take up a lie and throw it in the liar's face—
The man who has a thinker of his own.

We're tired of men like jelly-fish, with spines as soft as mush,
Who have no principles they won't betray,
Who deal in wordy bombast, and in "highfalutin" gush,
Because they do not know just what to say.
God give to us the man who faces wrong without a fear,
Who has a little conscience and backbone;
For freedom and humanity, who gives his message clear—
The man who has a thinker of his own.

You say he would be ostracised? What of it? So were they,
The pioneers of progress, who are gone.
And yet they were God's messengers, who came to clear the way;
They were the voices prophesying dawn.
This world is not the only one the Infinite designed,
And when we stand before the great white throne,
He will be known for what he is, a prince of humankind—
The man who has a thinker of his own.

—Denver News.

UNITY.

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Torreyism.

By the REV. WILFRED HARRIS, M.A.

THE LOVE OF GOD AND THE DOCTRINE OF HELL.

1. The spirit in which I enter on this controversy; not for the sake of controversy, but for the purposes of winning souls to the love of God. Therefore, to take away all things which cause men to stumble, which prevent them from loving God.

Now, how can any man love God who belives in such a Hell as Dr. Torrey described? Because this doctrine of Hell stands in the way of men learning to love God; therefore I speak of it, and of the evil and wickedness and falsehood of it.

As to Dr. Torrey himself, I regard him as a child of God, though at present a wandering child, wandering far from the Father's house, lost in a great outer darkness, and, as he says himself, "without a ray of hope" for the salvation of multitudes from the sorrows of hell. I would win him away from this error to the love of God.

2. The foundation on which I stand, the basis of my own faith, is widely different from Dr. Torrey's.

I do not base my belief upon the Bible alone.

I do not base my belief upon Jesus alone. God has written a larger book than the Bible.

God has revealed many things since the time of Jesus.

This modern revelation particularly includes and emphasises the larger thought of God, and the larger hope. Now, it is just this larger hope that Dr. Torrey declares he has sorrowfully to give up. Think of it. "Abandon hope, all ye who enter here." Such is the motto over Dr. Torrey's gateway of religion; he invites you to give up "the larger hope." At least, if you follow him, you must do so.

Is not such a faith, or want of faith, the very spirit of Hell itself? Over Hell's gateway are written the same words as over Dr. Torrey's temple. Now abideth faith, hope, and charity, says Paul. Bur Dr. Torrey has sorrowfully to abandon one of these. And he gives up hope. What is left, when hope is gone? What is faith without hope? What is love without hope? Let us see what Torreyism leads to. The abandonment of hope. I admire Dr. Torrey's courage; it is indeed a courageous thing to go about the world preaching as good tidings of great joy a message which is, on its own showing, a message of sorrow and despair, and which asks men to give up the larger hope.

LET HELL GO!

Consider the command to love God with all thy heart and mind and soul and strength—versus—the belief in Hell. Are the two compatible? No! either the first commandment must go, or else—Hell must go. That is, the fear of Hell and description of Hell, such as Dr. Torrey has given. Such a Hell is incompatible with the possibility of man loving God with all his heart and mind and soul and strength. One or the other must go. I say, Let Hell go.

REV. WILFRID HARRIS, M.A.

HOME CIRCLE.

What have You Done?

You are going to do great things, you say;
But what have you done?
You are going to win in a splendid way,
As others have won;
You have plans that, when they are put in force,
Will make you sublime;
You have mapped out a glorious upward course.
But why don't you climb?

You're not quite ready to start, you say;
If you hope to win,
The time to be starting is now—to-day!
Don't dally, begin!
No man has ever been ready as yet,
Nor ever will be;
You may fail ere you reach where your hopes are set.
But try it, and see.

You're going to do great things, you say;
You have splendid plans;
Your dreams are of heights that are far away;
They're a hopeful man's.
But the world, when it judges the case for you
At the end, my son,
Will think not of what you were going to do,
But of what you've done.

—S. E. Kiser, in "Every Other Sunday."

Keep your Light Burning.

The following parable was written by the Rev. David Macrae:—

There was a man who one night took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the little taper.

"Away, high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance of the harbour, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning bright; and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper and with it he lighted the great lamps that stood ready there, with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great strong beam of light across the sea.

By this time the lighthouse-man had blown out the taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

NOTE: Parents at home, and teachers at Sunday school might ask young people to write out an explanation of this parable, saying what it means.

The Comfortable Comforters.

BY BOLTON HALL.

"When a child is crying," said Sister Charity, "the first thing to do is to soothe and comfort it. Until you do, the child will hear neither reason nor instruction;" ("nor even then," she added).

"When a child is crying," said Dr. Divine, "the first thing to do is to purify and regenerate its little heart. Until you do, children's sorrows will never end;" ("indeed, sorrows have no end," he added).

"When a child is crying," said Judge Law, "the first thing to do is to restrain and punish those who made it cry. Until you do, children will always be blubbering;" ("and, after that, still more," he added).

"When a child is crying," said the Disturber of the Peace, "the first thing to do is to find out what makes it cry. Until you do, you can't remove the cause."

"Why, we wouldn't want to remove the cause," said the others. "We'd have to remove ourselves."

Would He?

A philanthropist once saw a boy crying, and upon inquiry was informed that he had lost a penny. The good man immediately gave the boy another, when, to his benefactor's great surprise, the boy proceeded to cry harder than ever. Upon asking the cause of the additional tears, the boy blubbered out: "Boo-hoo, if I hadn't lost the first penny, I'd have two now." Would he?

Mind Your Stops!

"The Scholars' Own" prints the following:—

By omitting the stops, a well-known passage may read as follows:

Cæsar entered on his head
His helmet on his feet
Sandals in his hand
His trusty sword in his eye
An angry glare.

"Trans"-parent.

From the same magazine the following is taken:—

"Mother," said a little girl, "what does 'trans-Atlantic' mean?"

"Across the Atlantic, of course. Don't bother me."

"Does 'trans' always mean 'across'?"

"I suppose it does. Now, if you don't stop bothering me, you shall go to bed."

"Then does 'transparent' mean a 'cross parent'?"

Ten minutes later she was resting on her little couch.

Unitarians and the Bible.

A strange thing took place in our village a short ie ago.

A Unitarian had died. Part of the burial service hat before going to the grave—was at the Uni- ian Chapel.

A woman who for years had denounced Uni- ians as "unbelievers," attended with other friends the deceased.

After the funeral was over, this woman began to k to her acquaintances about the Unitarians.

She said: "I was in the Unitarian Chapel the ier day, and I found out something I never knew fore. The Unitarians read out of the same Bible we do."

"Of course they do," someone said; "almost any- dy could have told you that."

"Well, if they do," said another, "they don't be- ve every word of it as gospel."

"Then why should they use it at all if they don't?" ked one of the company.

"Because they don't want to miss any of the good ich the Book contains," answered a person who peared to know.

The position of Unitarians as regards the Bible is t at all well understood.

Indeed, there is widespread misunderstanding ereof.

It is important that the misunderstanding should removed as much as possible, and the position ide clear.

The position, then, is this:

Unitarians, like all other Christians, use the Bible their church services and for religious purposes nerally.

They do not believe that the whole Bible is the fallible Word of God.

They do not believe that God inspired everything at it contains.

They do believe that it is the grandest Book in istence.

They do believe that everything that is true is d's Word.

They therefore believe that everything in the Bible at is true is God's Word.

But they believe that the Bible is a human book, itten by imperfect men.

And therefore that it contains human errors, inions of the writers which are not true, mistakes d contradictions such as might be expected in a ok the different parts of which have been written different men at different times and periods, with ry imperfect knowledge, and under very different nditions and circumstances.

So Unitarians read and judge of the Bible as they id and judge of any other good book.

What is unmistakably good and true in it they easure and prize as much as anybody.

Whatever in it is clearly untrue they take at its al value, putting that aside as useless except as idence of the state of thought and opinion in mer times.

Unitarians do not regard the Bible as an infallible authority; they do not think that the Bible is man's master, but rather his servant.

Unitarians do not feel that they must believe a thing because it happens to be in the Bible; they believe a thing because they think it is true, whether in the Bible or elsewhere.

Some Unitarian ministers use other good books in addition to the Bible to read lessons from in their church services—a poem, a parable, an incident from some modern writer, generally as a second lesson, after the Bible lesson, where it is the case.

This indicates the belief that God inspires men to write truth now, quite as much as He did in Bible times.

Unitarians, in defending their doctrines, often defend from Scripture—not because Scripture evidence is conclusive, but in order to meet orthodox objectors on their own favourite ground, showing them that even the Bible is a good text-book in favour of Unitarian views, and is against orthodox doctrines.

For if believers in the authority of the Bible can be made to see that the Bible does not teach Trinitarian orthodoxy, it is well to show them that the Bible supports Unitarianism.

But if Unitarianism is true, it would be just as true even if the Bible were against it.

Unitarians believe that the Bible grew out of humanity, that it is a human record of moral and religious development, and of religious teaching; that, being human, it is imperfect, and must be judged in the same way as other books by man's reason and common-sense, and valued according to its merits.

So judged, Unitarians esteem the Bible as the noblest book in all the world's literature, richest in the grandest teachings, its sublimest thoughts reaching the highest level of human aspiration that the ages can show.

Such is the position of Unitarians generally concerning the Bible.

Father Taylor, the Methodist pastor of the Boston Sailors' Bethel (U.S.A.), was asked why he, a Trinitarian, was willing to associate with Unitarians. He replied: "I associate with Unitarians because they are the only people I go among where I'm in no danger either of hearing my religion insulted or of having my morals corrupted."

A distinguished orthodox clergyman once said to Father Taylor: "We feel great interest in your enterprise, and our denomination propose to support you in it." "Thanks to the Lord for anybody who helps us!" said Father Taylor. "There's only one condition," said the minister; "you must not fellowship the Unitarians." "Oh," said Father Taylor, "I can do without you, but I can't do without the Unitarians."

What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again.

Social Duty (3), by Mr. RICHARD ROBINSON.

Christianity, it has been often said, is not a philosophy, a system of thought, a code of laws, a rule of observances; it is a life. That is to say, that the ideal Christian is one whose inward spiritual fervour expresses itself naturally and inevitably in continuous being and doing beneficently, for the sake of others. The historical case of the founder, the nearest to the ideal which humanity has yet known, is felt to be perhaps best described in the phrase: "He went about doing good."

It follows from this, therefore, that those who desire to strive up to and towards this ideal must cultivate this same spirit of joy and delight in "doing good," in becoming of service to others, in helping where help is most needed, in living the life of thoughtful care for others, in forgetfulness of self.

It is only a very limited conception of this life which would narrow its activities within the circle of the family, the social set, the club, or even the congregation. Its sympathies, its thought, its activities will be as wide as humanity itself, though exercised upon the nearest duty to hand.

Not the relationship of the recipient, but the urgency of the need, and the capacity to meet that need. Surely these are the lines which should determine what is that sometimes most difficult choice, "the nearest duty of the moment."

Social duty therefore becomes an essential and prominent part of any fitting conception of the Christian life.

The question which confronts everyone who desires and aspires to live that life is, in what direction and under what conditions does my social duty lie?

The question is answered before we ask it:

Where is the greatest need?
To that give strongest heed.

The call of our fellow-men, their women and their children, for everything which makes life to us worth living, is clamant, is incessant, is urgent. All the more so because sometimes the very distance of their depth from all true manliness and womanliness has quenched in them the knowledge and the desire for better things of which they are capable.

Why tell again a thousand-and-one times told tale? Go, like Haroun Alraschid of old, and wander through the streets and alleys of our capital cities, and see the "images they have made of me."

In these hovels of dilapidated bricks and mortar, which once were dignified with the name of house, breathing the foul air thick with smoke from countless chimneys, with the reek of the daily existence of thousands, shut out from the free course of wind, and shaded from the light of the sun, with temptation at every corner, and abuse on every other doorstep, what hope is there of faith and love; nay, what hope of even decency and modesty, and self-respecting morality?

True, even these things are there sometimes, in spite of the untoward conditions; but they are oases in a desert, a garden in a wilderness.

Our social duty as Christian churches is plain and paramount, is insistent—we turn away from it at our peril of making the "great refusal," of shutting our eyes to the heavenly vision, of putting our Master and his cause to an open shame.

And it is only fair to our Unitarian community to say that for the most part this is recognised. The part of the Church, in inspiring and sustaining earnest individual philanthropic effort, has never been altogether lost sight of, and has blossomed in our English and American religious gardens into flowers of human beneficence beautiful to all who have been privileged to see and to record them.

Why name those who come to our minds? Are they not written in the Book of Life?

The radius of action possible to an individual, save in very exceptional cases, is, however, limited and constrained, and a new spirit and a new hope is stirring in men's souls. What we cannot do one at a time and by ourselves, we can do working together with those like-minded with ourselves.

It is the collective action of the churches, in which lies the greatest hope to-day of the fulfilment of social duty, the redress of social wrongs, the coming of the social kingdom, that is the kingdom of God upon earth.

Why should not the Church of the One God, and of the brotherhood of man, lead the way in this modern crusade?

It may be urged in reply that we are not all like-minded in the matter, that there are many who believe that the duty of the Church is an individual one, and not a social one.

It seems difficult to realise this idea in the face of the fact that all churches find their best life in social worship, and do not confine themselves to inculcating only private prayer. Again, it may be claimed that the path of social duty so traced would lead the churches to deal with political and financial matters, in which selfish interests are involved, in which passions and prejudices run riot, and small jealousies in money matters. Are these entirely unknown even in the letting of the pews, and the collecting of subscriptions, in the choice of ministers, and the attempt to get rid of them when they have been chosen?

Are those who earnestly desire to help their fellows in the strength and with the power which comes from a common faith and a common worship, to stay their hands because they may offend the prejudices or the vested interests of someone who would walk no more with them if they entered on that path?

There can be only one answer—Onward and Upward, though those of faint heart and of doubtful spirit lag behind, and even endeavour to pull us back.

We shall find as we climb our way, as we endeavour to follow the light which we can see before us, that we are not alone, that if those of our own household of faith be not with us, others are, of every church and of none, drawn onwards by the most gracious voice which humanity has yet listened to.

Belief about Immortality.

Unitarians believe in the immortality of man. In common with people of all times, and in every part of the world, they believe in a hereafter. To them as much as to any, the idea of this life as "the be-all and the end-all" is repugnant. Man naturally desires not death, but life. The deepest longings of the soul written into the constitution of man's nature, and universal throughout mankind, prefigure a life to come. With this world as the only theatre of his existence, man's life is incomplete and unfulfilled. It is full of beginnings, with no finished endings. The most perfect men on earth feel within them the possibilities of inexhaustible developments of being, given time enough and continuance of opportunity—and this not least when what is called death approaches to cut short their earthly existence. On earth man reaches the perfection of none of his higher faculties; when the body perishes he is as yet in the infancy of their development. Before him lies the great ocean of being unexplored, and he succeeds in this world only in picking up a few shells on the shores which bound it.

Yet though Unitarians and Trinitarians agree in believing man's immortality, they differ greatly in the form and nature of that belief. There is in this, as in other points of doctrine, great dissimilarity between them. The Unitarian belief will now be stated, so that the differences may be seen:—

Unitarians believe: that what is called death is but the dissolution of the fleshly body, and that man's personal existence continues without break elsewhere under new conditions; that the future life begins where the earthly life ends; that growth of character goes on without interruption; that personal identity is preserved; that the higher faculties pursue the natural course of progressive development; that the laws of the moral nature which are not conditioned by time or space continue in force; that all that is of lasting good in this life is also real in the next; that there is a perpetual unfolding of all man's possibilities towards the perfection of his being; that his existence has no end; that all reach heavenly blessedness at last.

Trinitarians believe: that what is called death is the falling asleep until the resurrection morn, when the body and soul both go together into the life to come; that death fixes the condition for all eternity—as death finds a man, so he remains unchanged for ever, with no possibility of improvement; that saints and sinners are separated eternally, the saints everlastingly in heaven, the sinners everlastingly in hell; that those who have not saving faith in Christ, whether they have heard of him or not, including the heathen, are doomed to endless misery.

Again: Unitarians do not believe in the resurrection of the fleshly body; Trinitarians do (see "The Apostles' Creed"). Unitarians believe that saints and sinners will not be separated in the future life, but, as here, the good will be able to influence and reclaim the bad; Trinitarians believe that they will be separated by an impassable gulf, and that the good will no longer feel any interest in those who are not good. Unitarians believe that the future life will be filled with enjoyable activity; Trinitarians, that it will be a state of blissful rest.

Scripture and Reason are on the side of the Unitarians, and against the Trinitarians. "Flesh and blood cannot inherit the kingdom of God"; "There shall be joy in heaven over one sinner that repenteth"; "There is joy in the presence of the angels of God over one sinner that repenteth"; the good shepherd seeks the lost "until he find it"; to be like God is to "love your enemies"; God's love never ceases, never changes, for He is "without variableness," or even a "shadow of turning."

The Unitarian view is just. It gives all a chance who have had none, which the Trinitarian doctrine does not. The Unitarian view vindicates God's love as endless; the Trinitarian view is a denial of it, making God's love for sinners to end with this life. The Unitarian view is that all separated by death will be re-united in the life to come, but the Trinitarian doctrine makes re-union of all impossible, by endless separation of saved and unsaved.

Which is the more reasonable, and, therefore, the more true? And which the sweeter and the grander view? Can there be a moment's doubt?

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Orthodoxy and Insanity.

We frequently see persons in insane hospitals sent there in consequence of what are called religious mental disturbances. I confess that I think better of them than of many who hold the same opinions and keep their wits, and appear to enjoy life very well outside of the asylums. Any decent person ought to go mad if he really holds such opinions. It is very much to his discredit in every point of view if he does not. Anything that is brutal, cruel, heathenish, that makes life hopeless for most of mankind, and perhaps for entire races—anything that assumes the necessity of the extermination of instincts which were given to be regulated—no matter by what name you call it—no matter whether a fakir or a monk, or a deacon, believes it—if received, ought to produce insanity in every well-regulated mind. That condition becomes a normal one under the circumstances. I am very much ashamed of some people for retaining their reason, when they know perfectly well that if they were not the most stupid or the most selfish of human beings, they would becomes noncompotes at once.—Dr. Oliver Wendell Holmes.

The knowledge and practice of health promises to be one of the revelations and gains of the social pursuit of righteousness.—Prof. G. D. Herron.

Nothing is evil in itself, and sin is not in the nature of any sort of things. It is the use or disuse of a thing, making it a negation of God and His righteousness so that it counts for nothing in growing the moral man, that makes it sin. Things become evil by our using them for other ends than God's great human thought.—Prof. G. D. Herron.

God cannot make man free save through man's conscious and willing co-operation, God and man becoming of one mind, and working the same works.
—Prof. G. D. Herron.

Paradise is only three steps from us. The first is the pure thought; the second is the noble word; the third is the good action.
—Persian Philosophy.

We must not agree with those who maintain that, being mortal, we should cherish the thoughts that are mortal; but as much as possible we should immortalise ourselves and do all things with a view of attaining to the highest life.—Aristotle.

They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth, unto none else, unto none else.
—Indian Scriptures.

Bid me to wake
Girded and shod, and bid me play
The hero in the coming day.
—R. L. Stevenson.

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